

# The Lion

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*An Unofficial Newsletter for Members Only of  
Saint Mark's Parish, Denver, Colorado*

## Rector Emeritus Extraordinaire – The Very Rev. Fr. Donald David Lloyd, D.D.

by Frank Zaverla

**I**HAVE known many clergymen. The monastery where I went to high school had over 100 monks, and I knew scores of them as well as diocesan parish priests. Some priests one does not forget, like Fr. Roger Mollison who died a year ago. He was just five years older than I, but he, unlike me, was a saint. Not a member of the "communion of saints" with that pesky small "s," but in his case, the big "S." The bishop who eulogized him said "it is easy to speak about a Saint." And that he was – for his wonderful work with youth who flocked to him as bees rush to purple sage bushes, even late at night for prayer vigils or Masses, perhaps at a parking lot.

Then there is the Very Reverend Father Donald David Lloyd, D.D., St. Mark's Rector Emeritus. Father Donald is a thrill a minute. A man of love and kindness, compassion, a sweetness of the Lord, wisdom, and prayer. And delightful. Even fun! I am extremely privileged to have had the opportunity to "interview" him, and I hope this little piece helps those who do not know him get to know him. He is worth knowing!!

He is originally from Randolph, Wisconsin, a small town that was mostly English until the late 1920s. He was born in 1912, 95 years ago. His father began to work in a canning factory at age 14, was operating one at 16, and continued owning factories that canned peas and corn his entire career. He had a younger sister and a younger brother who served as a Marine at Iwo Jima, badly burned in a tank attack. Both are now deceased. His father never saw Fr. Donald's grandfather out of a wheel chair due to injuries fighting for the North in the Civil War.

Father Donald was a young man in the Depression follow-

ing 1929 and went to college in the undergraduate program at Nashota House Seminary (Episcopalian) not far from Randolph. He graduated from the Seminary with a Divinity degree and was Ordained in 1938. His first assignment was in New York at the small parish of The Christ Chapel in the Brooklyn Docks. It was a rule not to go about the streets after dark and park close to the door. Fr. Lloyd, however, walked freely about the parish in his cassock and met with no harm. From there he was called to the Pulpit of Holy Trinity, Ossining, New York in 1940.

He has always loved people and made many friends in the NYC area. He attended the Metropolitan Opera and took in the cultural advantages of "the Big Apple." He has many stories from those years including passage on the Queen Mary to England to take in the Coronation of Queen Elizabeth II in 1953.

From Ossining he went to St. Alban's parish in Los Angeles for a few years and then to St. James in Wheat Ridge where Father John Connely served as his curate. In 1960, Nashotah House gave him a Doctor of Divinity degree. He was forced to retire

at age 74, went to St. Mark's and served briefly as Priest in Charge. Father John then became Rector of St. Mark's to the present.

Some of my talk with Father Donald follows. (F= Frank; FD= Father Donald)

(F) "Why did you become a priest?"

(FD) "From my earliest days I somehow always knew I was going to become a member of the clergy. I had a varied religious track record. I first attended Sunday school at a Congregational church, but I could not open the very heavy door to the church and it seemed no one helped! My maternal grandmother took me to a Methodist church; we skipped the annual Christmas pageant, so we had no Christmas Eve . . . my Presbyterian grandmother (who had 14 children with only 3 survivors) took me to her church. But by then my mother was driving to an Episcopal church down the road and that's where I ended up."

(F) "Is the priesthood a good career? Would you recommend it to a young boy at St. Mark's?"

(FD) "I would absolutely recommend it. It is not a career, not a job. It is not a place to make lots of money. I many times gave up raises if others such as secretaries and choir directors did not receive one. It is really a calling, and that is what my life has been. I feel that a good priest has to be like a parent. Loving, forgiving, seeking accountability, teaching, serving those in need. Truthfully, I would envy a boy today who might want to become an Orthodox priest."





(F) "What are some of your strong memories?"

(FD) "Well, I remember when WWI ended. Bells were ringing around town, and I asked my mother 'what is going on?' She did not know either, of course, so she told me to call Vera, the telephone operator. In those days, we had live telephone operators, so I picked up the phone and asked Vera what was happening. She told me that the war had just ended. Just like CNN! Except a personal voice of someone whom you knew."

(F) "Do you think about family?"

(FD) "Absolutely. All the time. I never knew my grandfather, because my father was only 14 when he died. But I grew up on family history, the stories and all. I was also very involved in the house; my sister and I did the dishes at night. If I disobeyed and wanted to do something about it, I would volunteer for a

chore, like mowing the lawn, and my father would say 'you were going to do that anyway!' It was a time if the father said 'no,' it meant 'no.' There was no negotiating or haggling, and no giving in by the parent. It was lots of love and understanding, but with rules, and no negotiation. I still have a family picture on display that I cherish and look at. I still remember anniversary dates and so on."

(F) "You liked to travel?"

(FD) "Yes. I have been across the U.S. six times, through the Panama Canal five or six times, to Alaska five times. I have been on the Queen Mary and the Queen Elizabeth, both fabulous ships, all just beautiful. In 1953 I went to Europe with a family from my parish, and saw Queen Elizabeth, the new queen, coming and going to the Coronation, a great thrill. A week later, I sat in the choir at St. Paul's and looked down upon her. I love England, but enjoyed other parts of Europe. What seemed strange to me was that in France, just a few years after WWII, there were signs in the countryside asking Americans to leave – right after we had saved them. Most strange." (F) "We were in Paris on the 60th anniversary of D-Day and they seemed most appreciative; times change." (FD) "Well, France is a nice country, but I did not like Paris. I did attend an opera in Paris which was interesting. And speaking of English royalty, I had the chance to have lunch with the Queen Mother in the United States on one occasion."

(F) "Have you managed to adapt to the Orthodox version of the sign of the cross?"

(FD) "No problem; at first, one just has to concentrate that the hand goes to the right side first rather than the left. No big deal for me." (F) "I had to watch it at first; now I try to be careful when I am in a Catholic Church at a wedding, funeral or some-

thing, to do it their style so as not to be offensive, which requires concentration!"

(F) "This is a very casual world now. What do you think?"

(FD) "I can't believe it! How people dress on planes for example; just too casual. I remember when a coat/tie/hat were the dress of the day."

(F) "If you went to the Paris opera, you must surely have enjoyed the Met in New York."

(FD) "I loved the old Met. It was more intimate than the new building, but I most surely enjoyed the music in both. To hear a singer like Pavarotti, who just died, was such a thrill. That voice, that ability to long carry a high note was something special. I also loved to listen to Dame Joan Sutherland from Australia. Of the old crowd, it

was such fun to see Tallulah Bank-

head arrive at events. She always had a long coat thrown back so that it seemed to drag on the ground. Very impressive."

(F) "A popular saying used to be 'what would people say' wasn't it?"

(FD) "Well, it's a saying that I heard when I was a boy. 'What would people say?' 'What would the neighbors say?' These were questions that were always asked, and if the answer appeared to be negative, it was a sure sign not to behave in a way that would have people talking. In fact, even the word 'cancer' was an unmentionable, sort of like AIDS in its time."

(F) "Why did you choose to become Orthodox?"

(FD) "I just see no future for the Episcopal Church. As far back as 1976 when the Book of Common Prayer was in revision, I thought the end was coming; then women priests, women bishops, and now even a change in the Creed, if you can imagine. Bishops denying the Resurrection, all the things that Christianity has believed for 2,000 years. Unacceptable! It was all so depressing to me. I feel so good being Orthodox. This is the smartest thing I have ever done. I feel different – elevated – I cannot tell you what this has done for me and what it means to me."

(F) "You are a very young 95."

(FD) "I hate being called an old man, or known as 'the old man.' I am fortunate, but do not like to call attention to it. I have been given a second chance, a refill. Part of my daily refill is prayer. In the morning before I do anything else, I pray for an hour or two. It keeps me going. I stay happy, keep alert and connected, all balanced. I do forget names sometimes." (F) "Oh hell, Father, I do that all the time and I am only 64. I am always asking my wife someone's name or something."



From the Denver Public Library, Western History: Miss America contestants aboard the Burlington Zephyr c. 1939.



(F) "Earlier we mentioned the Met and music. Do you listen to modern music at all?"

(FD) "What's wrong with the modern is that it is not uplifting. No. I don't listen to any of that. I love music that is sentimental, that speaks of love with grace and charm. Remember the wonderful joyous songs like I'll be Home for Christmas? That's a lot better than violence. We used to have a dignified life, or sought one. Old movies show this. We should be looking for dignity now too." (F) "And propriety too – a word we don't hear any more."

(F) "Has there really been a continuous Orthodox presence in Europe considering the Reformation and that Europe went with Rome rather than Constantinople in 1054?"

(FD) "Of course. Mainly through the presence of the Russian and Greek Orthodox and other national churches. Orthodoxy was functioning before the Reformation in England, and has existed there and elsewhere in Europe uninterrupted."

(F) "You have seen a lot of change?"

(FD) "Yes, and I wonder how we would manage serious problems today. For example, there is a lot of

economic uncertainty. Stores are looking at downturns in sales; credit is all the rage. I see all this in the Wall Street Journal."

(F) "I would think you would be a New York Times reader."

(FD) "Only in hotels. Can't get it in Mississippi, and I don't have a computer. The local papers

there have little news but car crashes and crime. I think the Lord might be trying

to tell us something with Katrina, fires, drought, the global weather uncertainties.

The day might be coming when we'll all be off the map. And while this is going on, do

you think we could handle another 1929, with everyone spoiled with cars at age 16,

games, good times, plenty of everything? And with evangelical

preachers telling us only that God loves us, don't worry, be happy. They might be in for a big surprise! After all, God sent His

own Son to suffer on the cross, so why should He coddle us?"

(Author's note: for those who are too young, 1929 was the year the Depression began, when many people lost everything, stock

values collapsed, banks closed, and some people were hopelessly

destitute, worldwide.)

(F) "How is Mississippi? I have never been there."

(FD) "Oh, I miss Colorado so much. Colorado is such a

wonderful, wonderful place, although sometimes because of its

growth it seems to be filling in. I feel I know it, but sometimes

seem not to. Even though going to Mississippi probably saved

my life, I often wish I had just stayed in Colorado. I love it so

much here. A big mistake to leave."

(F) "I am getting more keen on some Orthodox traditions,

like celebrating Name Days, or what some in the West call 'Feast

Days.' What do you think?"

(FD) "Tradition is a very important part of life and ought to be emphasized, especially in religious matters, and even within a family. Nothing else lasts. Not money, not things. That's why I have never been interested in money. It's our religious traditions and our families, our friends; nothing else."

(F) "Does the priesthood have its lighter moments?"

(FD) "Every life has its lighter moments. I recall a winter evening. A heavy snowstorm had developed during the day. I urged Florence, who kept me for 40 years, not to walk to her apartment but to spend the night. As she was cooking, there was a knock on the outside kitchen door. Opening it, I beheld a lady of the parish standing in a mink coat over her sleeping attire. Thinking I was alone, she decided to pay a visit. Seeing Florence across the room, she beat a hasty departure! No, the priesthood is not a dull life. On another occasion, I was giving a cocktail party. As the party was moving along, I decided to check on the guests. There was a large front porch and many of my guests were there. I approached a lady talking to another guest. She was holding half of a plate with some food on it. She suggested I had given her

food on half a plate. It seems she had put the plate down in a careless way, and it had cracked in half – half of it still with food on it was seen on the ground."

"And I assume on the serious side, outside of your regular duties?"

(FD) "I was on the Queen Mary once and as I stepped on deck, a young man in uniform came to me and since I was dressed in clericals, he asked if I would say Mass on one day as his schedule when in port frequently prevented him from going to Mass. I replied, 'I will say Mass for you every day.' On departing, he asked for my address and telephone number – when possible he visited me in Ossining.

A friendship developed, and God willing, on my visit to England in the near future, he will act as my tour guide."

(F) "Father, it has been such a pleasure. Thank you so very much!"

While I absolutely cherish our youth and would do anything to help them on their way to adulthood and happiness, as I hope I have done with incessant love and selflessness for my sons and others, I adore people of wisdom and experience like Father Donald Lloyd. It was a two hour+ love fest as far as I was concerned, and I hope that he has many more trips to Colorado so that members of St. Mark's will have the opportunity to know him better and enjoy his stories, wisdom, faith, love of life . . . everything about this wonderful, insightful, spiritual, friendly and youthful man who has a sense of merriment in his gleaming eyes. It's little wonder that Father John always speaks so highly of our Rector Emeritus, Father Donald David Lloyd. You can summarize Father Donald in two Latin words: *Dignus est*. And for his life and for many more years to come, two more are appropriate: *Deo gratias*.



# The Lord's Passover

## III. Ascension and Pentecost

by Subdeacon James Tochiara

**T**HE rest of the Christian holy days follow quickly and logically from the Passover and Resurrection of Jesus. During his earthly life at his baptism in the Jordan, God the Father anointed Jesus as the Priest-King of the new kingdom. The Father empowered his Son, electing him in the flesh for the sake of all righteousness because he would not give his Son an empty mission. As it was Jesus' task to preach the Gospel, the good news of the Kingdom of Heaven, the Father therefore invested him as Priest-King before his public ministry, so that the words of the Son would have authority, unlike the words of other men. Jesus did not describe the Kingdom by his preaching. Nay, he built the Kingdom with every word he spoke. He is that Messiah foretold by the prophets who rules that very Kingdom.

After the victory of Jesus' obedience unto death, the Father then crowned his Son with a Name when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. 1:20-23). Yet, howsoever he enjoyed his enthronement as king, the lesser offices pertaining to his realm begged to receive the seal and mandate of his authority.

Up to this point, he had purified and unified Passover and Atonement, thereby forging the royal gates of his Kingdom. Immediately afterward, he elevated the Feast of Firstfruits to inaugurate his reign, and to give this new kingdom its first and most important memorial. Now, it fell to him to promulgate the sacred rites of his ministers, the ceremonial of his court, and the offices of his divine justice, which are the regulations of a well-ordered society devoted to the holiness of the One God. To this end, Jesus transformed the old holy day of Pentecost - precisely for the establishment of his Messianic Israel according to the terms laid out in his death and resurrection.

In those days of the exodus, Moses had gone up the mount Sinai to commune with the Lord. And he gave unto Moses, when he had made an end of communing with him

upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God (Ex. 31:18). This Donation of the Law unto the children of Israel, through the prophet Moses, would be remembered as the holy day of Shavuot, which in the Greek became known as Pentecost.

To better understand how and why Jesus transformed this holy day, we must look to the events that occurred immediately prior to the giving of the Law. As we saw above, God had desired Moses to ascend Sinai for the purpose of communing with him. And what was the content of this communing? And the LORD spake unto Moses, saying, According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it (Ex. 25:1, 9). The Lord gave unto Moses a vision of the heavenly worship offered by the angelic priests, and its pattern for the earth. In the following chapters of Exodus, Moses wrote how God did show him all the details of his heavenly court: the cherubim throne and menorah (25), the tabernacle and veil (26), the altar (27), the priestly vestments (28), the altar of incense, the incense itself, and the holy chrism (30). Therefore, before receiving the Law, Moses witnessed the pattern of heavenly things, and Moses was in the mount forty days and forty nights (Ex. 24:18).

To return to the mighty deeds of our Lord and Savior, we now recall another period of forty days that followed the time of Passover. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen...being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts 1:2-3). With his Twelve Judges of the New Israel, King Jesus spends forty days sharing the order of Messianic worship, just as he shared a vision with Moses, revealing things pertaining to the kingdom of God.

He does not utter a vision of shadows or riddles, dark sayings or hidden tales. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them (Matt. 13:17). To the Prophets, the Word of God gave piecemeal that which he shows plainly to his Twelve and his disciples. On Maundy Thursday they saw the pattern of the Eucharistic offering, but in these forty days they receive instruction on the full context of this new worship. They learn the relation of this new worship to the messianic baptism and priestly anointing. Thus does Christ give them commandments on the orderly and holy life in the kingdom of God.



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>NOVEMBER MMVII</b> Saint Mark's Orthodox Christian Church 1405 South Vine Street, Denver, CO 80210 www.WesternOrthodox.com 303-722-0707					The Feast of All Saints was moved to November so that the many pilgrims to the churches of Rome could be fed with bread from the Autumn harvest.	
Catechism Classes continue this month with a study of <i>The Enlargement of the Heart</i> by Archimandrite Zacharias based on the teaching of Saint Silouan the Athonite. The Saturday book study takes up Dante's <i>Inferno</i> in an English translation by Prof. Mark Musa (Penguin Classics). It appears the new Children's Nursery is about complete, which means the High School class can move back into their classroom again. Thanks to all who have adapted use of this building during the past year of renovations. Likewise the Parish Hall and Bookstore will be completed soon.					<b>1</b> <b>ALL SAINTS</b> Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 5 PM at Evans Chapel D. U. Mass – 6:30 PM Catechism – 7:15	<b>2</b> <b>ALL SOULS</b> Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM Mass – 6:30 PM
<b>4</b> <b>TRINITY XXII</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Catechism – 12:30 PM Evensong – 4 PM	<b>5</b> This month we continue our Church School Classes on Sundays at 9:10 for all ages. Thanks to Robt K. Herrell for a very edifying series with the Adult Class and to all our teachers, scholars, and the parents and grandparents who bring them to class.	<b>6</b> Of the All Saints Octave Mass – 12 NOON	<b>7</b> Of the All Saints Octave Mass – 12 NOON	<b>8</b> <b>PATRIARCHS &amp; PROPHETS OF THE OLD LAW</b> Matins – 7 AM Mass – 7:30 AM Evensong – 5 PM at Evans Chapel, D.U. Catechism – 7 PM	<b>9</b> <b>DEDICATION OF THE LATERAN BASILICA</b> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM Teen Formal in the Parish Hall Friday 6 PM to 10 PM	<b>10</b> <b>Of Our Lady</b> Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
<b>11</b> <b>TRINITY XXIII</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Catechism – 12:30 PM Evensong – 4 PM	<b>12</b> S. Martin of Rome, B.M. <b>SUNDAY, NOVEMBER 11TH</b> THE ARMISTICE DAY OBSERVANCE (REMEMBRANCE SUNDAY) AT 10 O'CLOCK.	<b>13</b> S. Britius of Tours, B.C.	<b>14</b> S. Gregory Palamas, B.C.D. Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON	<b>15</b> <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 5 PM at Evans Chapel, D. U. Catechism – 7 PM	<b>16</b> <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>17</b> S. Gregory the Wonderworker Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
<b>18</b> <b>TRINITY XXIV</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Catechism – 12:30 PM Evensong – 4 PM	<b>19</b> S. Pontianus of Rome B.M. <b>SUNDAY, NOVEMBER 18TH</b> TEEN SOYO & OCF PIE SALE AFTER EACH MASS	<b>20</b> S. Edmund, K.M.	<b>21</b> <b>PRESENTATION OF THE BLESSED VIRGIN</b> S. Columbianus Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>22</b> S. Cecilia, Virgin & Martyr <b>NATIONAL THANKSGIVING DAY</b> Matins – 8:30 AM Mass – 9:00 AM Catechism – 7 PM	<b>23</b> S. Clement of Rome, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>24</b> <b>Of Our Lady</b> Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM
<b>25</b> <b>SUNDAY NEXT BEFORE ADVENT</b> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Catechism – 12:30 PM Evensong – 4 PM	<b>26</b> S. Peter of Alexandria, B.M. We prepare for the Advent Season in which our journey brings a renewed emphasis on repentance and Confession. The Hymns of Advent are perhaps the most beautiful of the Year. "Our King and Saviour draweth nigh, O come, let us adore him."	<b>27</b> <i>Feria</i>	<b>28</b> <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>29</b> Vigil of Saint Andrew Matins – 7 AM Mass – 7:30 AM Evensong – 5 PM at Evans Chapel, D. U. Catechism – 7 PM	<b>30</b> <b>ST ANDREW THE APOSTLE</b> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>1 December</b> <b>Of Our Lady</b> Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5 PM





Fr. Donald Lloyd, D.D. is seen with Andrew Crawford and others during his splendid visit to St. Mark's. The OCF are seen on Retreat below (read Katy Huft's essay) and the SOYO and OCF young folk sang at St. Mark's on Christ the King and met for fellowship in the Parish Hall for lunch. Thanks to Manda Baker for getting the youth together to sing during the Mass and to N. Stuart Steffen for rehearsing them. Major Andrew Diederich and family are shown at his promotion ceremony. Please pray for all who serve our Country.





Having invested the elders and overseers, the prefects and procurators of his Messianic Israel, the time comes for Jesus to go up. The kingdom is already established on this earth, as he has instituted the structure of the Kingdom, but it must have a Law. The time has come to accomplish the rest of his mission as the new Moses. He must go up and receive from the Father that new Messianic Law which will govern the holy nation and royal priesthood born of the Cross, born of the water and blood which flowed from his side. Jesus ascends where Moses could not, and he gives to the Messianic Israel not stone tablets but the Holy Spirit who will write the heavenly Law of perfect freedom upon the hearts of his disciples. Fifty days after the Passover, their minds well instructed in the very heights of the divine wisdom and yet their spirits and flesh still inert, then the Apostles receive the gift of the Holy Spirit to quicken them in the flesh. Again, by divine legislation, our Lord and Messiah transforms the old Pentecost into a new Messianic Pentecost.

The Church, his Mystical Body, is indeed his kingdom. His subjects, who are sealed with that holy Spirit of promise (Eph. 1:13) in the mystery of chrismation, now possess the Old Testament promises by virtue of their faith in him. After his resurrection, our Lord fulfills the prophecy of Jeremiah: Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:5). By the Cross of Jesus Christ the Righteous (1 Jn. 2:1), Judah was saved and Israel dwelled safely. As for the reign of his judgment and justice, to this end, he instructs his ministers, the Apostles and disciples, in their offices as Judges of the Messianic Israel, his Israel. I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city (Is. 1:26).

There are some who believe in Christ and yet they do not believe that he has established his Millennial Kingdom. This unbelief has an absolutely fatal problem, which is that it makes the Cross of Christ of none effect. For them, apparently, the spotless flesh of Jesus does not have the power to open the door to the Kingdom. Again, scripture can mislead without the mysteries that Christ gave us to confirm us in all truth. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (Acts 1:6) From this verse, it sounds as if the Kingdom has not been established, but we should read on.

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (Acts 1:6-9) Here we see that the Kingdom is present in Israel in his disciples, and by the power of the Holy Ghost, our Lord's witnesses shall bring this restoration to Jerusalem, to all Judaea, and to Samaria. Still, it is not for them (nor for any of us) to know the times and seasons of another man's acceptance of our Savior. We must proclaim the Gospel, and what restoration may come, it shall come by the Holy Ghost and by the will of the Father.

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Eph. 2:4-6) How can we sit in heavenly places and yet lack the Kingdom? (Brother, we do not lack the kingdom.) Does God go backwards, from perfection to imperfection? From the heavenly to the earthly? Does Christ renounce heaven and raise the standard of corruptible earth? Ah, what satanic doctrines are these, which make Christ into a fallen angel.

We must not follow those who reject the consistent teaching of the Orthodox Church because they cannot believe that the Cross has the power to establish the Messianic Israel. They wait in vain for the modern democratic nation state of Israel... to do what?

Listen to the Blessed Apostle preach: Wherefore remember, that ye being in time past Gentiles in the flesh... That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. (Eph. 2:11-16)



## FROM THE RECTOR

### PLEDGES FOR THE YEAR OF GRACE 2008

**T**HANKS to all who have contributed by regular tithes and by special giving to the life and witness of St. Mark's Parish in the Year of Grace 2007. We have completed over \$250,000 in work on the church and owe about \$112,000 to the bank for a 15 year loan. Contributions to the building fund are most welcome. It looks like the Parish hall and children's nursery renovations will be done by the end of November.

**W**E now ask all our faithful to *renew their Pledges* to the Parochial budget for the new Year of Grace 2008. Pledge Forms are available from the Church Office. The Annual Pledges are the basis for the Parochial operations, salaries, maintenance, insurance, etc., and for the monies we are bound to contribute to the Archdiocese and to the Diocese of Wichita Missions' program and all the Departmental bureaucracies. In addition many of you contribute to the Monastics' fund and to Madre Ines, IOCC, Missions, Project Mexico, Seminaries, and other appeals through the year.

**T**HE Clergy and Vestry believe that our mission is to stay in Denver as we have for 132 years and to make St. Mark's the best Parish it can be. The new I-25 roadway and Light Rail indicate the commitment of the citizens of Denver to make the city prosperous and functional. The tremendous building programme at Denver University has brought thousands of people to this neighborhood for all kinds of events, for sports and culture and learning.

**L**ET'S look forward, by God's help, to many and glorious years in service to the Gospel of our Lord Jesus Christ in this city and diocese and for the enlightenment of those folk whom our Lord draws to himself through this witness.

*Fr. John*

## ANGLICAN CHANT MATINS

SUNDAYS FROM NOV. 04 TO DEC. 09

OFFERED AT 9:45 O'CLOCK

### 4 November 2007 – Trinity XXII

- Antiphon for Trinitytide
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 32. *Beati quorum.*
- OT Lesson, Eccclus. 27:30 - 28:7
- *Benedictus es* Hymnal 1940 #623 (T. Turton)

### 11 November 2007 – Trinity XXIII, The Armistice Day, *dona eis requiem sem-* *piternam*

- All as on November 04, except:
- Psalm 116. *Dilexi, quoniam.*
- OT Lesson, Isa. 64

### 18 November 2007 – Trinity XXIV

- All as on November 04, except:
- Psalm 66. *Jubilate Deo.*
- OT Lesson, Mal. 3:13-4:3

### 25 November 2007 – Sunday Next be- fore Advent

- All as on November 04, except:
- Psalm 145. *Exaltabo te, Deus.*
- OT Lesson, Jer. 3:14-18

### 2 December 2007 – The First Sunday in Advent

- Antiphon for Advent
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 50. *Deus deorum.*
- OT Lesson, Isa. 28:14-22
- *Benedictus es* Hymnal 1940 #623 (T. Turton)


### 9 December 2007 – The Second Sun- day in Advent

- All as on December 02, except:
- Psalm 119:1-16 *Beati immaculati.*
- OT Lesson, Isa. 55



# Living the Orthodox Faith as a Young Adult

Katie Huft

VER the past couple months, Manda Baker and I have had the opportunity to go to several functions for young adults in the Orthodox Church. At these functions, we have met other young adults in the Orthodox Church. We have also learned what it means to live the Orthodox Faith as a young adult.

In September, Manda and I flew out to southern California to attend the Second Annual Young Adult Conference hosted by the Fellowship of St. John the Divine. There were about ninety young adults from around the western US. The theme of the conference was "The Price is Right." V. Rev. Jon Braun was the keynote speaker. He encouraged us to take on the ethnicity of the church. Not in the sense of Antiochian, Greek, etc, but rather in the sense that we all share the same ethnicity of the Kingdom of God. Manda and I went to several workshops on living the faith as a young adult in the Orthodox Church. The Sunday liturgy at St. Barnabas Church was also geared towards the young adults and guidance was given about dating in modern society. V. Rev. Wayne Wilson answered the question about how far is too far in a relationship when the moral boundaries seem to be diminishing in today's society, His answer? "Don't do anything you can't do in front of your priest." Also, we were able to get to know our fellow young adults through fellowship activities such as a dinner boat cruise in Newport Harbor and attending the Angels game Sunday afternoon.

The Orthodox Christian Fellowship (OCF) at CU Boulder, of which I am an active member, hosted a vocational retreat October 5-7 in Estes Park, Colorado. OCF is a nation-wide organization for Orthodox Christians in college. Several young adults from St Marks, including Manda Baker, Oliver and Claire Brainard, James Woolley, Bruce Jones and myself, along with thirty other young adults from Colorado and Wyoming attended the retreat. Fr. Kevin Scherer and Fr. John Armstrong gave several talks about choosing a vocation. Fr. John's keynote address centered on the five P's of vocation: Person, Profession, Partner, Parent, and for men, the Priesthood. Saturday morning, Fr. Kevin talked about how we should strive to walk the path to God, and how, through sin we are currently on the path to death. We cope with the chaos of being victimized by people, whether it be friends, family or the like, by victimizing others in return. He encouraged us to break this vicious cycle by living through the Cross. He gave us three points in which to remember. 1.) Live honestly. Be honest with yourself, live in reality and don't shy away from where you are in life. Don't let life and your doubts scare you; don't be afraid to face up to your doubts. 2.) Live courageously. Find at least one person that you can tell all of your problems to, someone who will just listen without judgment. 3.) Live sacrificially. When everything revolves around you it is

a living experience of hell and the only way out is the cross. The church helps us with three tools; prayer, fasting and almsgiving which help us to remember that things don't revolve around us, and that life is about the other. After Divine Liturgy on Sunday, we heard the final talk about vocation as a community and what it means to live the Orthodox Faith in the reality of the world today. Fr. Kevin gave an emotional talk about how to live with and treat others, again giving us three points to keep in mind. 1.) Take people seriously, including yourself. Everyone is a child of God and needs to be listened too. Just listen to people without an agenda of fixing them, taking control of the situation or manipulating them. 2.) Learn to draw permeable boundaries. Fr. Kevin pointed out that we cannot draw solid boundaries; that we cannot isolate ourselves from others, God did not create us to be isolated. Instead if someone hurts us we must be able to tell them with love and truth that this cannot happen and if it does you are going to walk away. Then, do what you said you were going to do. Don't let it happen again but always come back and take them seriously. 3.) Love until you feel the cross. You have to die unto yourself in order to truly love. Love people for whom they truly are and treat everyone like you have just met Christ. "And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" Matthew 25:40

We were able to grow closer to one another through several fun activities at the retreat. There was a campfire Friday night complete with s'mores. Saturday we hiked part of Twin Sisters, where we had an open discussion about what it means to be Orthodox today and how we all have our own personal struggles. We were also able to go on a zip line through the pine trees and changing aspens. Saturday night, we played capture the flag and danced away to Arabic, Greek, Country, and other popular music.

Out of this retreat, a young adult group was formed in the Denver-Metro area. We plan to meet about once a month to get to know one another better and to deepen our friendships. We had our first get together on Sunday, October 7 at Jerusalem's. We enjoyed fellowship and good Mediterranean food.

The next OCF event will be the College Conference December 27-31. This conference is taking place at both St Nicholas Ranch in California and Antiochian Village in Pennsylvania and is open to all college students and young adults. Several of us are putting plans together to carpool to the conference in California. We are looking forward to seeing our friends once again and to make new ones. Manda and I have had an amazing time at these events and are truly blessed to be young adults in the Orthodox Church today.

Anyone interested in joining OCF or the Denver Young Adult group should contact Katie Huft at 720-300-5118 or huft963@regis.edu. Also, if anyone is interested in listening to the sessions from the OCF vocational retreat, audio files as well as pictures, will be available shortly at [ocfboulder.googlepages.com](http://ocfboulder.googlepages.com)

*Photos of the Retreat may be found on the photographic page of this LION.*



# Mary and the Moslems

By Bishop Fulton J. Sheen

MOSLEMISM is the only great post-Christian religion of the world. Because it had its origin in the seventh century under Mohammed, it was possible to unite within it some elements of Christianity and of Judaism.

Moslemism takes the doctrine of the unity of God, His Majesty, and His Creative Power, and uses it as a basis for the repudiation of Christ, the Son of God.

Misunderstanding the notion of the Trinity, Mohammed made Christ a prophet only.

The Catholic Church throughout Northern Africa was virtually destroyed by Moslem power and at the present time (circa 1950), the Moslems are beginning to rise again.

If Moslemism is a heresy, as Hilaire Belloc believes it to be, it is the only heresy that has never declined, either in numbers, or in the devotion of its followers.

The missionary effort of the Church toward this group has been, at least on the surface, a failure, for the Moslems are so far almost unconvertible. The reason is that for a follower of Mohammed to become a Christian is much like a Christian becoming a Jew. The Moslems believe that they have the final and definitive revelation of God to the world and that Christ was only a prophet announcing Mohammed, the last of God's real prophets.

Today (1950), the hatred of the Moslem countries against the West is becoming hatred against Christianity itself. Although the statesmen have not yet taken it into account, there is still grave danger that the temporal power of Islam may return and, with it, the menace that it may shake off a West which has ceased to be Christian, and affirm itself as a great anti-Christian world Power.

It is our firm belief that this will happen not through the direct teaching of Christianity, but through a summoning of the Moslems to a veneration of the Mother of God.

This is the line of argument:

The Koran, which is the bible of the Moslems, has many passages concerning the Blessed Virgin. First, the Koran believes in her Immaculate Conception and in her Virgin Birth. The third chapter of the Koran places the history of Mary's family in a genealogy that goes back through Abraham, Noah, and Adam. When one compares the Koran's description of the birth of Mary with the apocryphal Gospel of the birth of Mary, one is tempted to believe that Mohammed very much depended upon the latter.

Both books describe the old age and the definite sterility of Anne, the mother of Mary. When, however, Anne conceives, the mother of Mary is made to say in the Koran: "O Lord, I vow and I consecrate to you what is already within me. Accept it from me."

When Mary is born, her mother, Anne, says: "And I consecrate her with all of her posterity under thy protection, O Lord against Satan!"

The Koran has also verses on the Annunciation, Visitation, and nativity. Angels are pictured as accompanying the Blessed Mother and saying, "O Mary, God has chosen you and purified you, and elected you above all the women of the earth."

In the nineteenth chapter of the Koran, there are forty-one verses on Jesus and Mary. There is such a strong defense of the virginity of Mary here that the Koran, in the fourth book, attributes the condemnation of the Jews to their monstrous calumny against the Virgin Mary.

Mary, then, is for the Moslems the true 'Sayyida, or Lady. The only possible serious rival to her in their creed would be Fatima, the daughter of Mohammed himself. However, after the death of Fatima, Mohammed wrote: "Thou shalt be the most blessed of all the women in Paradise, after Mary."

In a variant of the text, Fatima is made to say, "I surpass all the women except Mary."

This brings us to our second point, namely, why the Blessed Mother, in this twentieth century (1950), should have revealed herself in the insignificant little village of Fatima, so that to all future generations she would be known as "Our Lady of Fatima."

Nothing ever happens out of heaven except with a finesse of all details. I believe that the Blessed Virgin chose to be known as "Our Lady of Fatima" as a pledge and a sign of hope to the Moslem people, and as an assurance that they, who show her so much respect, will one day accept her Divine Son, too.

Evidence to support these views is found in the historical fact that the Moslems occupied Portugal for centuries. At the time when they were finally driven out, the last Moslem chief had a beautiful daughter by the name of Fatima.

A catholic boy fell in love with her, and for him she not only stayed behind when the Moslems left, but even embraced the Catholic faith. The young husband was so much in love with her that he changed the name of the town where he lived to Fatima. Thus, the very place where Our Lady appeared in 1917 bears a historical connection to Fatima, the daughter of Mohammed.

The final evidence of the relationship of Fatima to the Moslems is the enthusiastic reception that the Moslems in Africa and India and elsewhere gave to the Pilgrim statue of Our Lady of Fatima. Moslems attended the Catholic services in honor of Our Lady; they allowed religious processions and even prayers before their mosques; and in Mozambique the Moslems, who were unconverted, began to be Christian as soon as the statue was erected.

Our Lady of Fatima. Because the Moslems have a devotion to Mary, our missionaries should be satisfied merely to expand and to develop that devotion with the full realization that Our Blessed Lady will carry the Moslems the rest of the way to her Divine Son. §

## THE LION

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